

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

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NEW SERIES, VOL. XIV, NO. 52

## KINGDOM BRIEFS

Those who go through the world with their eyes shut will see plenty of trouble.

Evangelist H. R. Holcomb decided not to accept the pastorate at Monroe, La., and will remain with the Home Board.

Brother L. D. Posey goes from Magee to Vivian, La. We are sorry to lose him from Mississippi for he is a safe and constant builder.

Pastor Martin Ball, who furnishes such interesting paragraphs, is off for a two weeks' vacation. He deserves it and we hope he will enjoy it to the full.

Pastor Provence preached a good and appropriate sermon at the ordination of Brethren Pritchard and Kinsey on the text: "Ezra set his heart to seek the law of the Lord and to do it and to teach it." The people think he is growing all the time.

We have left a number of calendars for 1913, price 25 cents, which we will send free to those who send their renewal in the next ten days, requesting them. They are in the form of scrolls, to be hung on the wall, and contain appropriate Scripture quotations for each day of the year. Send at once.

This number will reach the readers in the midst of Christmas joys. Each day it is the prayer of those in this office that God may fill the hearts of The Record readers with joy in His service and strength to do His will and that the paper may contribute to this end and to bringing in the Kingdom.

The every-church campaign in Deer Creek Association came to a close last week. It lasted one month. Vigorous work was done by the men and women. Congregations were not large, but the size of your work is not always measured by the number of the people. The Delta missionary begins work the first of January.

Many expressions of appreciation have come to us of the work done by Miss Lackey in the Sunday School department. She is a born teacher and experienced in Sunday School and college work has given her a real sympathy with the pupil and a knowledge of his needs. As secretary for the State W. M. U., she will be heard in The Record in that department.

The Sunday School lesson for next year will be discussed in The Baptist Record by Dr. L. E. Barton, pastor at West Point. We do not know of any man among us who can give a more interesting and helpful treatment of the lesson than Dr. Barton. He is one of the best preachers in the State, or anywhere else, and a most vigorous writer. We congratulate our readers on the good things that are before them.

Governor Donaghey, of Arkansas, brought upon himself the criticism of many by pardoning 316 State convicts at one time. He defends himself by saying that the convict leasing system is a seething hell, run in the interest of contractors.

### "The Border Line"

1912-1913

WITH what solemnity we stand upon the border line between the Old Year and the New, and somehow tearfully and with what tenderness we linger there, clinging the while with pale and trembling hands to the fast relaxing fingers to the fast dying year.

Fondly we turn, and back adown the path our feet have trod, the path our feet shall never tread again, save as we now, in retrospect—the little moment that we linger here—traveled o'er and o'er its sacred way.

Ah dear Old Year with all thy purpling glooms and radiant morns, with all thy heavenly joys and fragrant flowers, for in the softened light of memory, it seems no joys were ever half so sweet, no flowers so fragrant as thy flowers have been!

Oh dying year, with all thy dark and dreary days—thy blinding rains!

It seems no days could darker be than some of thine have been.

What heavy crosses and what all sufficient graces! What bitter losses and countless gains.

What ignominious defeats, what victories—what stinging pains what healings given; what scalding tears what sunny smiles, what changing scenes of shadow and of shine—

Ah dear Old Year! we tread the few remaining paces with reluctant feet, for we have learned to love thee, sweet old year, and now with clearer, sadder eyes, and yet withal a hope new-born, we hail the infant year as leaping from the womb of destiny it beckons us

—Ethel Verne King.

President Taft has arranged to become a professor in Yale and will make his home in New Haven. Thus a college professor becomes president, and a president becomes a college professor.

It is sometimes necessary to have chaos in order to have cosmos; confusion that we may have order; war that we may have peace; the French Revolution that the people may rule. The destruction of the old is necessary to build the new. "I will overturn, overturn, overturn, till He shall come whose right it is." The stone cut out of the mountain destroys the kingdoms of this world that the Kingdom of God may be set up. Our own plans must be broken up, that God's plan may be perfected. "Every plant that my Heavenly Father has not planted shall that my Heavenly Father has not planted shall be plucked up." After the fire and earthquake and cyclone comes the still small voice. The upheaval of the nations is preparation for the Kingdom of God. The world's unrest will continue till we find rest in Him.

Few that heard the vigorous sermon of Brother W. B. Hall at the State Convention would have conjectured that he would so soon be called from earth's activity to Heaven's rest. We have heard Brother R. B. Campbell, one of our most brilliant lawyers, speak in the highest terms of Brother Hall's preaching. Our sincere sympathy goes out to the stricken family and our prayer for the Father's hand to guide the church.

Prejudice is premature judgment, an opinion formed without a full knowledge of the facts. Nathaniel was a case in point. He had the common prejudice anything connected with Nazareth. His ideas came from the generally expressed views of his time. He didn't think any good thing could come out of Nazareth. This came near causing him to miss the truth. But a man of this kind may become an ardent disciple. Some of the best Christians have been those who were once most bitter in opposition. Paul was not the only one who did it ignorantly in unbelief. Don't despair of any. Don't refuse the truth.

A case of heaping coals of fire on an enemy by kindness was that of Professor Israel of Berlin, who recently performed a most delicate operation on the son and heir of the Russian Czar. The court physicians had declined to undertake it, and this Hebrew physician was summoned. Though the Jews have suffered long and severe persecution at the hands of the Russians, he responded and successfully performed the operation of removing a tuberculous kidney from the eight-year-old child. He asked and received as compensation \$250,000 and the permission of Jews to reside in Odessa and Kieff from which places the law had hitherto excluded them.

A Thousand Converts in Brazil. The Bahai (Brazil) Mission of the Southern Baptists reports 851 baptized last year and 200 more converted but still under instruction. The winning of these thousand souls was preceded by the organization of prayer-circles all over the state of Bahai. Every member obligated himself to pray every morning for the conversion of souls, to speak to some person about Jesus and His love, and to introduce the Scriptures into some house not provided with them. Then evangelistic committees were organized, dividing the state into districts and subdividing the districts into sections. Brethren were appointed to visit these sections once or twice every month. Further, Bible institutes have been held for the training of lay preachers. Mr. Ginsburg, the earnest Jewish missionary of the Baptists in Brazil, says: "The results of this effort have been wonderful. In several cases the whole district would be stirred to its utmost and souls converted in a remarkable way. Some of the bitterest enemies humbled themselves and confessed the Lord."—Exchange.



## CONTRIBUTED ARTICLES

### Deceived and Slain.

By E. L. Wesson.

In Romans 7:1 the Apostle Paul says of himself, "Sin, taking occasion by the commandment, deceived me, and by it slew me."

Just what the correct interpretation of this text is not clear. Bible students honestly differ about the real meaning of the writer's words. But however much we may differ as to the correct exegesis of the text, there are four things presented in the text about which we will all agree. The first is the fact that the writer impersonates "sin" as an intelligent, shrewd actor. The second is the fact that he represents "sin" as seizing its opportunities to destroy. The third is the fact that he says that "sin" deceived him. And the fourth is the fact that "sin" slew him.

Notice that he says first that "sin" took occasion by the commandment. The Modern Speech New Testament puts it "Sin seized the advantage, and, by means of the commandment completely deceived me, and also put me to death."

Thus "sin" is represented as a personal, intelligent being who is always watching for opportunities to ruin and seizing each opportunity when it comes. Some say that "sin" here means the sinful nature in us, but I rather believe that it means the devil himself, that prince of the power of the air who worketh in the spirits of the children of disobedience. It is he who goes about seeking whom he may devour; therefore, I believe that it is he who is here impersonated as "sin" and represented as both deceiving and killing his victims. He watches for, seizes and uses every opportunity to deceive and ruin. He watches for the "occasion." He does not tempt all the time. Sometimes he leaves us untempted for days and even weeks. But he is never sleeping. He is only waiting and watching for his "occasion" to attack. There are times when the better nature within us is on the throne and the inspiring environments are good all the time. He is too wise then to attack. But there are other times when we are not just ourselves. Why we cannot tell. But he sees that the evil side is on top and seizes the opportunity to deceive and slay. We all have these times of weakness; not one is exempt; therefore, all are in danger of being caught off our guard, deceived and wounded by his darts, and need continually to say to ourselves, "My soul be on thy guard."

A man asked me once if I thought one could live a day without sinning? I said "Certainly." He then asked if I thought one could live a week. I said, "Possibly." I then said, "One may live for days and even weeks without sinning. All depends on conditions." Then he said, "If one can live a day without sinning, why can't he live all his life?" I answered, "Because of the wonderful complication of our nature, our varied conditions and changing circum-

stances. We have a two-fold nature and the two natures are continually at war with each other. There are times when the spiritual nature is master complete and we think only of spiritual things, but there are other times when the best men on earth somehow have not the full control of self and despite every effort to keep the mind on only right things, they find themselves weak in the hands of the old self. Then it is that "sin" gets in its work. This weakness is not because grace is not sufficient. No man can tell why it is so, but we know that it is, and to deny it is itself "sin." I told him that I, myself, would sometimes go for days without a known desire to sin, my mind wholly absorbed in religious work; while at other times it seemed that I could think of nothing else but sin and felt crushed by the overpowering impulses suggested by it. Why this I cannot tell, but I know it is so. Then it is that the personal devil, here called "sin," seizes his "occasion" and deceives and hurts.

Next, notice how the being impersonated as "sin" works. The writer said, "Sin deceived me." That is his universal plan. I do not believe that has ever been even one soul, neither saint nor sinner, led into sin without first being in some way deceived about it. I know that it is said that Adam was not deceived, but the meaning is that he was not directly deceived by the devil. He surely was deceived on some point connected with his act or he certainly would have not involved himself in such a curse. If he thought it best for him to eat because his wife had eaten, and die because she would die, he surely was deceived in that, for it would have been better far for them to have died without seed than for him to have sinned and then produced his sinful race, millions of whom shall spend eternity in perdition. But be that as it may, it is certain that all who sin now, are some way deceived into it. The forger, the thief, the burglar, the robber, etc., are all made to believe that they can do their deeds and not be caught. The drinker is made to believe that he can drink and not be hurt. The profligate is made to believe that he is smart and can cover up his tracks. The liar is made to believe that he can lie and it will never be found out, etc. In fact, men, though vile enough to do so, would not sin if not in some way deceived by being led to believe something that is not true about their sinning. It is impossible to even think of the many falsehoods used by the devil to deceive and lead to sin, but for every temptation he has a lie which is believed before one can be induced to sin. Now, don't anyone say "He can't deceive me." Paul was "head and shoulders" above any of us in both mind and will power, and he said that "sin" deceived him. The fact is that "sin" has deceived every being that ever lived on earth except Jesus Christ. The human nature wants something that it should not

have, then "sin" suggests some lie about it, some way, and that lie is believed and the sin is committed.

Next, notice the results of "sin's" work. The writer said, "It slew me." Oh, the deaths caused by being deceived into sin! Thousands each year fill drunkards' graves. Increasing thousands of characters writhe and die annually upon the altar of this arch deceiver. The virtue of thousands of girls bleeds and dies upon the same cursed altar. Thousands of homes are slain on the same cursed spot. The truthfulness of many writhes and bleeds and dies in that self-same place, and reputations without number are sacrificed by the same merciless fiend, deceit, "sin." But saddest of all, millions of souls each year are deceived into sinning against God unto death and thus carried down to hell. All, in some way, are the victims of deceiving "sin."

"Sin" does not always kill; thousands fly for refuge to Jesus and are saved from their sins, but it is pitiable to see the numbers on top of numbers that suffer from its wounds, every one of which was made by deceiving its victims.

Oh, God of grace, great pity show,  
To all the seed of Adam's race.  
Since he received that fatal blow  
His children suffer "sin's" disgrace.

Not one so wise but what the fiend  
Sometimes deceives him into sin.  
E'en those by Thine own grace redeemed  
Oft suffer from his sting within.

Deceived! Oh, God, deceived and slain!  
Such is the fate of our whole race,  
Oh, make us, Lord, to live again;  
The trophies of Thy saving grace.

Since Paul was slain and lived once more,  
By wondrous grace to him made known,  
We humbly now that grace implore  
To make us live and be Thine alone.

And when we stand in Him complete,  
Without one mark or stain of sin,  
We'll worship at His sacred feet  
Whose blood has made us pure within.

### To the Fourth-Time Churches—Aged Ministers' Relief.

Last week's paper carried a plea to the full-time and one-half time churches in behalf of this fund. There is no question in my mind as to their ability and willingness to meet this occasion. Will they do it? Many thousands of our people; however, are members of one-fourth time churches, and these are by no means to be left out in making successful any enterprise of the denomination. Think what these thousands, moving together at this time, could accomplish! Moreover, it is of these one-fourth time churches that our aged ministers are generally members, and their interest in this fund has led me to make this special plea, and urge them to come to our help. Brother pastors, give to your churches the opportunity to help the old preachers, at the very next meeting of your church.

A. V. Rowe, Sec'y.

### The Sin of Detraction.

A. J. Preston.

The sin of detraction, to my mind, is one of the meanest and most common sins of the present time.

Under no circumstances, known to me, can its perpetration be justified, for it is mean intrinsically, essentially and everlastingly, whether viewed in relation to its various causes, the modes of its manifestation or the evil fruit which it bears.

Let me first give a few quotations from God's Word:

Prov. 1:24: "Put away from thee a froward mouth and perverse lips put far from thee." Prov. 10:31: "The mouth of the just bringeth forth wisdom, but the froward tongue shall be cut out." Prov. 17:20: "He that hath a froward heart findeth no good; and he that hath a perverted tongue falleth into mischief." Eph. 4:31: "Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from among you, with all malice."

"A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter." Prov. 20:19: "He that goeth about as a talebearer, revealeth secrets; therefore, meddle not with him that flattereth with his lips."

Prov. 26:22: "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly." James 4:11: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge."

Many other passages might be quoted, but these are sufficient to show the sincere contempt which God has for liars and talebearers, and his high admiration for the faithful and true. The sinfulness of the iniquitous practice of detraction will more fully appear when we consider its causes. Of course, like every other form of sin which displays itself in the outward life of men, it has its origin in the evil heart of unbelief. But it can be traced to many special causes, and to some of these I wish to call attention.

1. **Envy.** In Prov. 14:30 we are told that "Envy is the rottenness of the bones." In Prov. 27:4 the question is asked, "Who is able to stand before envy?" This grief at the superiority of others, either in wealth, or talent, or beauty, or virtue, or social, or professional, or political recognition is the canker which eats away a man's strength and life. Dr. Talmage says of envy: "It has the eye of a basilisk, the tooth of an adder, the jaws of a crocodile, the crushing folds of an anaconda, the slyness of a scorpion, the tongue of a cobra, and the coil of the worm that never dies. It whispers, it hisses, it lies, it debauches, it blasphemes, it damns."

It was envy that caused Cain to kill his brother Abel. It led to the trouble between Jacob and Esau. It hurled Joseph into the pit, and sold him into bondage. It delivered Christ to the Romans (Matt. 27:18). It struck the twenty-three fatal wounds into Julius Caesar. It banished Aristides. It fired Anany against Cicero.

Nor is this passion dead, for it rages on and now pierces the earth like a fiery diamond, and encircles it like a fiery circumference. It contributes its full quota to the multitude of evil words which go abroad upon missions of mischief in the world. It is the dry rot which works untold mischief in every community, and in all the walks of life. It is the insatiable leech which lives upon the purest blood of men of every honorable calling today. The sense of inferiority, or the consciousness of the superiority of a rival has been the cause of much back-biting, and of many wicked stabs in the dark with the sharp dagger of evil words.

2. **Malice.** Some one has said that envy, hatred and malice are three distinct passions of the mind. I would like to add that they are so close akin that it is not easy at all times to clearly distinguish between them. I am speaking of malice as the disposition to injure another; a malignant design of evil; a wanton disregard of the rights and safety of others. This passion is a very fruitful cause of the base sin of detraction. You may be able to protect your person and your property against those who are filled with fiendish malice; but in the dark, and from ambush, they can shoot you with their envenomed tongue, covering you with gaping moral wounds, while perhaps you know not who inflicted them. They know that a fair character is your best, perhaps your only, earthly estate, and goaded on by this burning, devilish passion they aim their destructive shafts at your good name.

It cost them really nothing. It requires no capital, of either heart, brain or conscience to set them up in the business of fault-finding, and saying unkind things about the most inoffensive, and even the best and most useful person in the community. Talmage demanded one hundred and sixty thousand skulls with which he might erect a monument to his own honor; but these detractors are satisfied with nothing less than a pyramid built of the fair characters slain with their poisoned weapon—a false tongue.

3. **Cowardice.** You are out of accord with your neighbor, or rival. He has not the moral courage to meet you face to face and demand an explanation, or an honorable adjustment of your differences. Possibly he is conscious of the weakness of his cause, so he back-bites you and stabs you in the dark with the sharp dagger of evil words.

The name of this God-dishonoring, soul-destroying, devil-pleasing, sin-detraction, is legion, but I must leave the reader to supply the blank space in the great catalogue. I want to mention a few of the modes of its perpetration.

1. **Attributing mean and selfish motives to a man who performs noble deeds and benevolent acts.** This is a violation of the command of Christ, "Judge not that ye be not judged," and also of the golden rule, "Whatsoever ye would that men should do unto you, do ye even so to them." A man performs a benevolent act, and the detractors cannot conceive of any other motive or motives which could induce them to act in

a similar manner, and conclude that he is just as narrow, sordid and selfish as themselves. They try to get his bushel of corn into their peck measure. Let me illustrate: Here is a man who introduces a law which he honestly believes will be for the good of his country. That the law is both good and desirable is not questioned, but the detractor questions the motive of the one who introduced it, and attributes his action to a selfish motive, political ambition or a dishonorable purpose. A man introduces into his denomination or church a measure which he believes will be for the good of his people, and for the glory of God, and the detractor says, "Oh, well, he is just trying to make a place for himself. As a rule, the man who thus judges his fellow man should never be trusted where there is at stake any temptation toward the gratification of self."

2. **Whispering slander.** Next to unmitigated lying, the blackest form of this sin is whispering slander. Strange to say, the vendors of this infernal ware are almost always the professed friends of the person whose character they clandestinely assail. To my mind, one of the most despicable, contemptible, miserable, hell-deserving, God-forsaken creatures upon the earth is a gossiping woman! I know of but one other class of persons, who, in my judgment, are nearly so bad—they are the persons who listen to her with pleasure, and fill themselves with the vile garbage which she collects from the slums of society.

I would like to speak of two other forms of detraction—exaggerating and the deliberate false accusation, but space will not admit.

### The Lord's Share.

By Edith M. Thomas.

The "Good Lord's Share"—so those in Provence say. When, from their heaped-up feast on Christmas Day, They send a portion to the waiting souls Who sit outside, but must not miss their doles.

All-honor to the old Provencal way! And why not ours, blessing and blest as they? Go forth, my heart, and of thy portion share; 'Tis little—nay, it is the "Good Lord's Share."

—S. S. Times.

The trustees of Clark Memorial College have passed a resolution to offer the college property to the education commission recently appointed by the State Convention and the tender will probably be made at the first meeting of the commission. The property is worth thirty thousand dollars or more with some debt on it. The school is co-educational, having one hundred and fifty pupils. This move may be the beginning of the coming together of the convention and general association. May the hand of the Lord direct in this matter and the problems connected with it.



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## EDITORIAL.

### GOD'S GIFT

This is the season of gifts. What started it? Every effect has its cause. What is it that looses the purse strings of everybody at Christmas time and fills them with the joy of giving? Those that do not give earnestly wish to and suffer because they cannot. There is no light like the glow on the face of one who gives. It is the opal splendor of the heart that is warm with love and rejoices to find expression for it in bestowing gifts. But what started it? What is it that turns the common clay of self-seeking into the precious stone of altruism and beneficence? What alchemy is this that transformed the earthen days into golden Christmas-tide, that makes the life of man reflect something of the glory of the upper world?

The answer is God's Gift. He is the giving God. Every good and perfect gift comes down from above, from the Father of lights with whom there is no variableness nor shadow of turning. He giveth to all men liberally—unconditionally and upbraided not when they are forgetful or ungrateful.

But the one gift that turns men's hearts from self to others, from getting to giving, is the gift of His Son—the gift of Himself. It matters not as to the season of His advent into the world. It is the fact, not the times or seasons that we are concerned about. His coming not only turned the course of history; what is more, to the point, it turned the course of men's thoughts and aims and desire. It made them face outward instead of inward. It made men see that we were not here to be ministered to, but to minister.

Every gift is valuable just as it brings to

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us the giver himself. What we buy may be of value to us for its utility, but what we receive as a gift is more than this—it brings the giver, whose recollection of us enhances its value and gives joy that a purchased article cannot possess. God's gift is the gift of Himself. The motive that prompted it was love, and it was this that loosed the fountains of benevolence that had been held in the grip of selfishness and sent them down into the valleys of men's need and turn the barren desert into the fruitful delta. This is the gift that is for all men alike, and will produce like results in all men; will turn all men into givers. A man who receives God's gift—Himself—becomes a giver. It becomes the desire of his heart to give the Gospel to others. He longs to give all the blessings that Christ brought to a needy world.

This Christmas season ought to bring us to the imitation, rather the reproduction of His spirit of giving. It ought not to be a season of self-indulgence, a carnival of fleshly gratification. It ought not to be a time of bestowing useless and hurtful presents. Why should it not be a time of giving to those really in need? The women's Christmas offering to China is entirely in keeping with the spirit of God's gift. Some ought to make a generous donation to the missionary work. Some ought to celebrate the season with a great gift to the hospital work. The education of the young preachers, the care of the orphans, the endowment of the college furnish appropriate avenues for carrying out the impulse imparted by God's great gift of His Son.

### ETHICS AND ESTHETICS

Ethics sets up a standard of right and endeavor to bring people to see it and conform to it. Esthetics discovers the standards of beauty and is an effort to cultivate the sense of it. Have these anything in common? At their root they develop the same faculty, the sense of differences. Knowledge begins by distinguishing the things that differ and increases only in this way. A child first learns the difference between his mother and other people, and so on through the family and friends. He begins his schooling by knowing one letter from another, or more recently one word from another. So he goes. The world is before him; the whole universe is his textbook and he begins to sort things out to know one from another and classify them. He learns their likeness and differences, their places and relations.

In the realm of morals and esthetics it is not different. We are born with a conscience and a sense of the beautiful, but both are subject to cultivation and much in need of it. A child soon shows that he is capable of making distinctions in right and wrong and soon knows the difference between "pretty" and "ugly." A little girl of two years is delighted with a bright ribbon on her hair and is grieved when she spills ink on her apron. Her face lightens at the sight of a rose and is the picture of distress if she slips in the mud.

This same sense of the beautiful comes into exercise in making moral distinctions.

She soon learns to look upon some form of behavior as "pretty" and another as "ugly." Her mother tells her to be a pretty baby and not to do ugly. Thus early do ethics and esthetics meet and find themselves one at heart. This making of moral and grow with our life. We fashion it into a spiritual distinctions grows and ought to maxim when we say "Handsome is as handsome does." We admire what is good in others. We say that a person is "lovely" because we think his conduct is beautiful. Our sense of the beautiful is not confined to the physical form and color, but is transferred or advanced to the higher realm of morals and religion. Truth becomes attractive to us; righteousness makes its appeal to our nobler sense. David says: "Thy law has become my delight." Fitness, rightness, truth, holiness, excite the most joyous feelings in us. Love rejoices in the truth. Happy indeed is the man whose delight is in the law of the Lord. The development of the sense of the beautiful makes possible the highest joy. Of course, some people need to learn, all of us need to learn, what is beautiful, to have the esthetic sense developed in morals and in worship. David had it in a high degree for he said: "One thing have I desired of the Lord and that will I seek after that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His temple." The Lord joined the sense of beauty with worship when He prescribed the building of the place of worship and its furniture and the very garments of the priests in which they ministered. David was true to this sense when he developed a chorus of singers for the house of God and taught them to worship Him who is enthroned on the praises of His people. Baptist churches would be none the worse for being beautiful and their worship no less acceptable if the singing were in proper time and more musical.

### THE SPIRITUAL BODY

When one has a cold and is hoarse, he finds it difficult or impossible to sing. His vocal chords do not respond to his efforts to make a musical note. He can only croak. There are certain times in a boy's life when he is said to have the "goslings," that is when his voice is changing and the musical instrument in his throat fails to answer to his will. This happens again in old age when the voice becomes thin or broken because of the loss of control. These are cases where some part of the body refuses to respond to the demands of the mind.

Again, the difference in people's faces is very apparent in the amount they express. You say of one that he has a very expressive eye, or that a gesture was very expressive. You mean that it reproduces the feeling or thought of the man. Of one you say that he has a heavy face; of another that he has an intellectual or spiritual face. The mind of the latter shines through the physical organs. In the other, the mind is undeveloped and the animal in him is dominant.

There are two things necessary to make the body the suitable instrument for express-

Thursday, December 26, 1912.

## THE BAPTIST RECORD

ing spiritual ideals and engaging in spiritual activities. At heart the two are one. Bodily appetites must be kept under control; and the spiritual nature must be constantly exercised. Paul uses two words to characterize these two obligations. One is "gymnast" and the other is "ascetic." We are to be continually taking spiritual gymnastics and also refraining from gratifying hurtful desires. These two things young men in school who are training for the college teams are required to do. They practice every day, and they are put on a special diet, not being allowed to eat as others. None are allowed to smoke. They are in the best sense ascetics.

So Paul said exercise thyself unto godliness; and he said "I buffet my body and keep it under lest after I have preached to other I myself should be cast away." Shall the animal or spiritual in man dominate? Shall his body be the highway of angelic messengers or earthly and demoniacal travelers? Shall it be a cage of uncleanness, or the temple of the Holy Spirit? This each will largely determine for himself. But do what we will, as long as this age continues, the body remains a feeble vehicle or organ of spiritual activity. It is of the earth earthy; often a hindrance to the progress of the spirit and poorly expressing spiritual ideals or slothfully performing spiritual service. It is still only a "natural" body suited to our earthly existence, and will be buried or "sown" as such. It will be raised a "spiritual" body, under the perfect control of the Spirit, adapted to its new conditions and completely expressing the will of the Spirit, responsive to its every wish and fully performing its work. This is the end toward which we are striving and surely coming.

Even then there will be degrees or differences in the attainment of this condition, as star differeth from star in glory and as there is more than one kind of flesh. Spiritual condition in the next world will depend on spiritual attainment in this. Spiritual culture here means spiritual excellence there. Spiritual dominance here means spiritual dominion there. He that soweth to the Spirit shall of the Spirit reap life eternal. We can be steadfast, unmovable; always abounding in the work of the Lord, for we know that our labor will not be in vain in the Lord.

The following statement comes from the State Treasurer's office:

Amount expended by the State for educational institutions during the fiscal year ending September 30, 1912:

Agricultural High Schools	\$ 28,506.00
A. & M. College	231,596.13
Alcorn A. & M. College	53,675.23
I. I. & C.	9,111.95
State Normal School, Hattiesburg	31,993.02
School Improvement Assn	46,194
Summer Normals	5,000.00
University of Mississippi	120,972.66

Total expenditures colleges, etc \$566,037.96  
Amt. paid for Common Schools 1,425,356.66

Grand Total of \$1,991,394.62

The Calvary church in Vicksburg has bought a lot in South Vicksburg large enough for a church house and a pastor's home. They propose now to give this and their present church property on Clay street, including the church building and pastor's home, to the Convention Board on condition that the board pay the present indebtedness and commit themselves to maintaining a mission in the southern part of the city. This will probably be done and the present organization will be dissolved. The new location is a mile from either of the Baptist churches now in the city.

Immanuel Baptist church, of Hattiesburg, went down for \$1,500 on the endowment last Sunday. The Woman's College responded nobly with \$1,000. Pastor O'Brian and President Johnson are happy over the results. They both stood nobly by the secretary. May the Lord reward them. The subscription now stands about \$25,000 and growing daily. Let prayer be made constantly by the churches for the work and workers.

Cordially,  
W. A. McComb.

See the advertisement of "The Baptist Bible" on page 9.

### The Origin of Sprinkling and Pouring as Modes of Baptism.

R. S. Gavin.

#### I. THE MODES OF BAPTISM.

By the mode of baptism is meant the way of performing or effecting it. Which means, certainly, that baptism is one thing, and the manner of performing or effecting it is quite another. This is the position maintained by the Catholics and all the Protestants; but the Baptists have opposed it from the very beginning. Cardinal Gibbons: "The Baptists err in asserting that baptism by immersion is the only valid mode. Baptism may be validly administered in either of three ways, viz: by immersion, or plunging the candidate into the water; by infusion, or by pouring the water; and by aspersion, or sprinkling. As our Lord nowhere prescribes any special form of administering the sacrament, the church exercises her discretion in adopting the most convenient mode, according to the circumstances of time and place. For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century, the practice of baptizing by infusion has prevailed in the Catholic church, as this manner is attended with less inconvenience than baptism by immersion."

Now, all the Protestant denominations, whether they pour or sprinkle, both believe and practice, to all intents and purposes, precisely with the Catholics. Note that the Cardinal speaks of "baptism by immersion;" and "the church exercises her discretion in adopting the most convenient mode," he freely admits. He also goes most Protestants one better by asserting that for several centuries after the establishment of Christianity "baptism was usually conferred by immersion," but the Catholic church exercised her right in the matter and changed

ed the mode of conferring the rite to one more convenient.

This is an admission which no anti-Catholic Christian can afford to make.

Hence, the usual position maintained by the Protestants is that water applied in the name of the Trinity, by a Gospel minister to a proper candidate, is baptism. And since the water may be applied in any one of the three ways, one may baptize by immersion, pouring or sprinkling. J. F. Sturdivant: "Methodists accept and practice baptism by sprinkling, pouring or immersion—not because they believe immersion taught in the Bible, but because they believe emphasis is to be put upon the thing, and not the how; upon baptism, and not the mode."

I may add that this is practically the position held by all the Protestant denominations. Certainly it places them at a great disadvantage, for it places them in the very inconsistent attitude of practicing that which they stubbornly teach is not taught in the Bible—and yet what all sane Bible students know is taught over and over again: Still, what are they to do about it? To say that it is taught means such a concession to the Baptist position as must inevitably result in their utter discomfiture. To say that it is taught, but that the Catholics had the right to do exactly what they did in changing from immersion to infusion, means such a concession to the Catholics as must inevitably result in their complete amalgamation with Rome.

The quaint lines of one of their own number, the eccentric Methodist preacher, Lorenzo Dow, in his "Definition of Calvinism," find in their own dilemma a most fitting application, and is, therefore, apropos:

"You can and you can't,  
You will and you won't,  
You'll be damn'd if you do,  
You'll be damn'd if you don't."

The Baptist position is that baptism as a Christian ordinance is not separate, or distinct, from the act which confers it. On the contrary, the act itself is baptism. That is, one can no more baptize apart from immersion than he can advance without going forward, or descend without going from a higher to a lower point. Cardinal Gibbons and all the rest of the Catholics make out a bad case against themselves when they admit that originally immersion was the act of baptism, but, for the sake of convenience, the Catholic church changed it; and then, going a step further, declare that since our Lord nowhere prescribed any special form for the ministration of the rite, they have the right to change it. But in the very command to baptize, our Lord prescribed the form. And while from a very early date there were instances here and there of pouring or sprinkling for baptism, still, for thirteen hundred years immersion was itself regarded as the act of baptism.

Huntsville, Ala.



## MISSION SECTION

## A Chinese Journey.

J. E. Wills.

Perhaps your readers would not mind seeing a few words from me. At any rate, I would like to mention my work and my joys and sorrows to them again. In doing this I do not know a better way than to describe a trip that I have recently made. It was just a trip to some places where I work, such as I make nearly every week. This one, however, was unique in many respects. It had the work, joys and sorrows all mixed into it.

I left here last Thursday morning on the early train out of Shanghai for Quinsan. It was cold and raining and I slept too late and missed my breakfast. I spent the day in our boys' school in Quinsan examining the classes. The boys all did very well and when night came I felt warm inside if I was cold outside.

I remained there over night and left early the next morning on native house boats, for a little over eight miles away, to open a chapel that we had recently rented and fixed up. We had a head wind against us and made very slow progress. We finished the eight-mile journey at three o'clock in the afternoon.

We went to the chapel and found a good big crowd of people waiting us. It was something special—the opening of a new house—the Chinese take to special things. We had a good service in which we got well before them our motive for going there and renting the house and opening the chapel. At 7:30 p. m. we had another good service. Next morning it was colder and as it was the first cold spell of the season, I had not dressed as warmly as I should. Here is where the "sorrow" came in.

But notwithstanding the cold, we had another good service in the chapel at nine o'clock. The people crowded in and listened with interest and it was good to see. After the service I tried to call another boat and go alone directly on for about twelve miles to Kading, another place where I was due next day for communion service, and let the evangelist and other Christians, who had come with us, return to Quinsan. But there was no boatman willing to go—the weather was too rough. There was nothing to do but to go back to the place where we had started and go by train and steam launch another way. We proceeded to the boat to eat dinner, expecting to start immediately afterwards. By this time the wind had changed and brought a snow storm with it. It was snowing "to beat the band." The boatman started but the wind was against us again, and stronger than ever, and they simply could not go. Oh, how I did wish for a little motor launch! If I had one it would save me months of time and years of nerves! By three o'clock the snow was falling so thick that you could see but a short distance. I was so cold that I did not want to see that. There was

nothing to do but go to bed to keep from freezing. That was some more of the sorrows. During the night it stopped and cleared off. Next morning early we started again and reached Quinsan about eleven o'clock. Had a good service there that day, and in the afternoon I started again for Kading. Went to Nansiang on the train and was going to take the steam launch there for Kading. Found when I got there that I would have to wait three hours for the launch, to go another eight miles! That was rather hard to do in the cold, so I thought of calling a row boat and row over—I had too much baggage to walk over. I have walked it many times. But I could not get a boat there, either. The wind was still against me and away went more time and nerves. But I finally did get there about eight o'clock that night, too late for service. But I was there for the following day. Next day I got in a good day's work. It was bright and clear and I was still alive and just as happy as I could be. I started for home in the afternoon and had time to reflect on what had been done during those few days.

It lies not in my power to estimate the good done by hard, strenuous effort. Divinity alone can see the eternal results of timely efforts. All I have is the inward consciousness of God's approval and blessings upon that trip. He was with us. It was the very God in us that was enduring for their sakes. And now as I think of that experience and of those many people out there I can say with Paul I "now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." My friends, there is no better thought than that we, the church, are the body of Christ and that God in us suffers for the salvation of men. And there is the "joy" of it.

Pray for me and my work—or rather for me and our work—that God may be glorified and men may be saved.

Shanghai, China.

## Did You Know It?

T. J. Moore.

The Baptist situation in South Mississippi? Let me tell you something about it. After you pass below the Jasper and Smith county lines, going south, and the Covington and Lawrence county lines going southeast, clear down to the coast and east to the Alabama line, the churches on the railroads and those off are organized into separate and distinct associations and hold very little in common, except articles of faith. The Lebanon and the Gulf Coast associations contain just about all the town churches, with only an occasional country church in this entire section. Leaf River and Hobolochitto associations have just a few town churches and Tallahala, Red Creek and Bethel associations are all of them in this section and

are composed exclusively of railroad churches. Tallahala association has nineteen churches in Jones county and twelve in adjoining counties. Red Creek has thirty-two churches with a membership aggregating 1,743. These churches are situated as follows: In Lamar county, 9; Harrison, 9; Pearl River, 5; Perry, 3; Forest, 3; Jackson, 2. Their minutes, just from the press, reports work for the past year as follows: Baptized 97, received by letter 130, restored 20; total, 247. Lost by letter 119, exclusion 23, died 9; total, 151. Net increase, 96. They collected and spent for associational missions \$295.30. They sent off for Foreign Missions \$1.85; orphanage, 50 cents only. Eighteen of their 31 churches report the amount they paid their pastors which, all told, amounts to \$783.18. Only three churches paid their pastors as much as \$100.00. The aggregate of these three churches was \$350.00. Take that from \$783.18 above and the balance is \$430.18. Divide that by 15, and we have \$28.60, the average salary of each church.

This is a fair sample of the country church situation in all this section of South Mississippi and has been for years. And until the Lebanon association took it up, twelve months ago and put Brother A. G. Sammons in the field as a missionary colporter there has absolutely nothing been done to reach and help their crying need.

If this benumbed condition of our country Baptist churches in this section is not changed and changed speedily, the case will have passed beyond our power ever to reach it.

Already between here (Purvis) and Lumberton, there is a Roman Catholic colony of about a dozen families erecting an elegant church building in a community of inactive and undeveloped nominal Baptists. This will be repeated all over this section within the next few years. It takes no prophet to see that if we are to retain our hold here, these country Baptists must be awakened. The minute from which I gather the above statistics, does not report a Sunday School in any of its churches.

While a great many of these churches have been made the prey of the religious demagogue and many of them hold bitter prejudices against methods of progress being introduced to awaken them, they are good honest folks at heart and can be reached.

The two things they need first and most is a better support for their pastors, and an arousing in the matter of Sunday Schools.

## THE KINGDOM OF GOD.

By J. Benj. Lawrence.

## CHAPTER XIII

## The Kingdom Parables and Their Teaching.

In the thirteenth chapter of Matthew we come to the parting of the ways in the teaching of Jesus on the Kingdom. We are told in the twelfth chapter (verse 14) that the Pharisees "took counsel how they might destroy Him;" it is also in this chapter that they accuse Him of casting out devils by Beelzebub (verse 24) which charge Christ

resents by laying at their door the charge of the unpardonable sin (verses 31-32), and by calling them an offspring of vipers (verse 34). When they ask for a sign, He calls them an "evil and adulterous generation," and declares that no sign save the sign of Jonah shall be given (verses 38-40), and then cites the case of Jonah and the Queen of the South and declares that these shall rise up in judgment and condemn this generation for its lack of repentance and faith (verses 41, 42). Here is every evidence of the rejection of Jesus by the Jews. This rejection staves the coming of the Kingdom further off into the future. It also necessitates a change in the teaching of Jesus concerning the Kingdom.

It is true that the sending out of the twelve (Matt. 10:5-10; Luke 9:1-3) came after this event, but we must credit the Holy Spirit with the arrangement of the matter of Matthew's Gospel, hence, in the real development of Christ's ministry, the commission of the twelve, given as it was for the cities which had not heard Christ personally, was a pre-rejection message and therefore logically came before this rejection by those in authority. Hence the Spirit places it where we find it.

## THE MEANING OF THESE PARABLES.

Immediately after this formal rejection of Jesus by the Jews, Christ began to speak in parables. He did this that they might hear and not understand (Luke 8:10), for in rejecting Him they had lost their right to the Kingdom.

These seven parables of the Kingdom were spoken at two different times, the first four being delivered to the multitude; then, after He dismissed the crowd, Christ went into the house and in the presence of the disciples alone delivered the last three. They naturally fall, the first four, into two groups of two parable each, and the last three, into two groups of two parables and one parable each. We shall study them as thus grouped.

1. The first group contains the parable of the sower and the parable of the tares.

These two parables refer to the processes by which the Kingdom is to be established in the world. They have different ends in view and illustrate different processes. The parable of the sower deals with the method of creating citizens for the Kingdom; the parable of the tares deals with the method of establishing the Kingdom. In the one the seed is the word of the Kingdom; in the other, the seed is the "children of the Kingdom." In the one any one who carries the word is the sower; in the other Christ is the sower. In the one the field is the heart; in the other the field is the world. In the one the harvest is a believing life; in the other, the harvest is the Kingdom of God. The harvest in the one is reaped in time, now; the harvest in the other is reaped at the end of the Gospel age when Christ shall set up His Kingdom.

2. The second group is composed of the parable of the mustard seed and the parable of the leaven.

These parables set forth the objective ends to which Kingdom processes look. Christ has just told us how the seed of the Kingdom is produced and how the world is to be

sowed down with the "sons of the Kingdom," he now directs our attention to the final results which shall be attained.

The parable of the mustard seed shows that the Kingdom of heaven is to become the greatest of all the things planted in the world field. It starts from the smallest of seed and comes to be the largest of plants; yea, "it is greater than the herbs, and becomes a tree, so that the birds of the heaven come and lodge in the branches thereof." You will bear in mind that it is "when it is grown" that it comes to be a tree. It is to be like the stone cut out without hands—it is to fill the whole earth. Also bear in mind that it is planted in the earth and that the fowls of the heaven lodge in its branches. It is an earthly empire.

In the parable of the leaven the Kingdom of heaven is set forth as a leavening influence upon the lump into which it has been placed. The reference is not simply to the silent operation of leaven, though this sets forth the manner in which the Kingdom forces operate, but the reference is to the fact that the whole lump is leavened. The three measures of meal represents the element into which the Kingdom of Heaven is placed. That must be the world. The idea is that the earth itself is to be redeemed from all the effects of sin. This shall take place under the immediate reign of Christ in the administration of His Kingdom. Christ will not deliver up the Kingdom unto God the Father until He has first put down all rule and all authority and all enemies, the last of which is death (1 Cor. 15:24-28). This will mean a redeemed earth, a restored Paradise.

These four parables set forth the Kingdom of God from its beginning in the making of citizens through the preaching of the Gospel, clear on to its consummation, in the redemption of the earth through the personal reign of Christ as King.

3. The third group of parables is composed of the parable of the treasure hid in the field and the pearl of great price.

These were spoken to the disciples and have a deeper significance than the others. They call our attention to the work of Christ in making the Kingdom possible. The treasure hid in the field is Israel. Christ purchases this treasure of God. The pearl of great price is the Gentiles. The purchaser is Christ who paid for these two treasures with His own precious blood. Here the Kingdom is looked upon as a precious possession. And indeed the right of Kingship is a possession purchased by our Lord.

4. The fourth group is the parable of the drag-net.

This parable brings us to the consummation and shows that at the time of the setting up of the Kingdom in the earth there will be many in the body of professing believers who are not sons of the Kingdom. These will be separated from the true sons of the Kingdom.

In all these parables there is nothing which mitigates against the idea that the Kingdom of Heaven is the Messianic Kingdom, i. e., the earthly empire of Jehovah. But on the other hand, everything points to and harmonizes with the meaning of the

word. The parable of the sower shows how the citizens, who are to reign with Christ in His Kingdom on earth, are made. The parable of the tares shows how the sons of the Kingdom are planted looking to the harvest, i. e., the Kingdom of God. The parable of the mustard seed shows the largeness of the consummated Kingdom. The parable of the leaven shows that the whole earth is to be redeemed by the Kingdom. The parable of the hid treasure and the pearl of great price show the preciousness of the Kingdom as a world commonwealth, and that Christ is the purchaser of His Kingdom people. And the parable of the drag-net shows that Christ will come at the end of the Gospel age and find many professing His name who are not His people, and consequently before the Kingdom can be organized there will have to be a sifting.

The Kingdom, through it all is, however, the earthly empire of Jehovah; it is the Kingdom which God had in mind when He first created the earth and man.

## Three Voices.

A Song for a Lonely Christmas Tide  
By Mabel Earle.

I was a shepherd, keeping watch by night  
On Juda's hill, beside my dying fire;  
I did not see the heavens clothed in light;  
I did not hear the chanting angel choir.  
I had grown gray before I saw His face;  
My kinsmen knew Him on His mother's knee.  
One joy is ours now, in His dwelling-place;  
The Babe was born for me.

I was a traveler, plodding on my way  
Along the weary leagues of desert sand;  
Three strangers rode across my path one day,  
Hastening onward to an unknown land.  
My heart like theirs grieved for the grief of men;  
My eyes like theirs sought for the promised Sign.  
No star was lit for me in heaven.  
What then?  
The star they hailed is mine.

I was a watcher by the temple door,  
When aged Simeon down the long court  
passed;  
His slow feet tottered on the paven floor;  
"Our Hope," he cried, "has come, has come at last!"  
Not thus to me the guardian and the grace,  
The dream fulfilled, for weary years denied;

Yet have I seen Messiah face to face,  
And I am satisfied.  
O ye who seek, and find not! ye who turn  
Heart-hungry from your pleading at  
God's feet,  
Wait on the Silence of His Will, and learn  
How all life's lacking shall be made complete.  
O ye who miss the vision and the song,  
The star-shine and the bliss of hope come true,  
Wait on his love! He will not tarry long;  
The Christ shall come to you.  
—Sunday School Times.



## TIDINGS OF THE KINGDOM

Chas. Nelson: "We have been working in our church at Center Hill to secure subscriptions for The Record. We have secured several. We have had preaching twice a month this year and it has been the best year of our history. Would be glad if you could give us an appointment some time. May God bless you in your work."

Dr. L. P. Trotter, Hattiesburg: "We have been running a Bible Institute in Hattiesburg for eight or nine years. It has been an abounding blessing to the ministry of southeast Mississippi. But as we now have the Baptist encampment here it is thought best to make the Bible Institute a part of the encampment instead of having it at another time. This will explain why you have not already heard of arrangements for our Bible Institute. We hope to have a larger number of ministers at the encampment than we would hope to have at our Bible Institute."

Jas. A. White, Louisville, Ky.: "Another of Mississippi's sons has made himself famous and demonstrated beyond question his ability to perform the task set for him by the Sunday School Board of Nashville, namely, that of B. Y. P. U. field worker. Mr. White has just closed a most successful engagement in Louisville under the auspices of the City B. Y. P. U., dates are December 3 to 6. His instruction to the class each afternoon in the B. Y. P. U. Manual was very fine indeed, but his fine qualities as a lecturer came out admirably in his popular lecture each evening to large audiences. The Baptist young people of Louisville are congratulating themselves that such an opportunity came their way. The value of his visit to this great Baptist center is proving and will prove of inestimable value to our great denomination. The Sunday School Board is to be congratulated on having such an efficient worker on the staff as Mr. White."

Rev. T. J. Moore Purvis: "On the first Sunday after the meeting of the Baptist State Convention, the service at 11 o'clock was given over to two delegates of this church who attended the meeting in Jackson. The service was labeled, 'Echoes from the Convention.' One of the men is cashier of Lamar County Bank—W. C. Bennett—and the other is a leading lawyer—T. M. Salter. Our commodious church house was full. Neither of these busy men had ever attended a session of the convention before. They spoke impressively and eloquently out of their full hearts of the many inspiring things they saw and heard. Their visit to the convention, filling them as it did with noble visions and stirring enthusiasm, will mean much to our church. Although a previous collection has been taken here by the agent of the hospital, we followed these speeches with a collection, which amounted to \$360.00 in cash and notes. Yesterday, Brother J. E. Byrd put in the day with us. It was a red letter day indeed. The Sunday School had already about doubled its attendance, and been graded into departments within the past six months, and now, since the great day of practical service given in these striking lectures yesterday, we confidently look for another double in attendance within the next six months; also an arrival at the point of being classed as an 'A No. 1' Sunday School. Fifteen King's Teacher diplomas would have been in hand for giving out to a teachers' training class just completing the first book taught by the pastor, had these diplomas not been delayed in the mails. They are now at hand and will be awarded at our next regular service on the fourth Sunday."

Pastor Webb Brame reports a helpful Sunday School Institute in his church at Shepherdsville, Ky., having the assistance of such Sunday School men as Judge J. J. Gentry and Mr. Leonard Leavell. The pastor has a class of teachers in training who hold convention diplomas with seals. The Sunday School is graded and well equipped. Brother Brame finishes at the Seminary this session and we hope he will return to Mississippi.

J. J. Justice, Ballinger, Texas, writes: "Good rains over the West yesterday. Everybody seems happy. The First church is facing outward. Raised the pastor's salary and enlarging in all departments of her work. I rejoice in the splendid achievements of Mississippi Baptists. I note with interest what is said about the much prayed and voted and final election of Dr. A. V. Rowe to the position of corresponding secretary for 1913."

Has your church made a contribution to the support of the young preachers in Mississippi College? There are between eighty and ninety of these young men, many of whom are dependent upon a little assistance to remain in school. Unless more is given than has been promised up to this time many of them will have to leave. Every cause in the churches and every department of our work depends on properly trained preachers. If you wish to help every good cause, send something to Dr. J. W. Provine at Clinton for these young men. Delay is dangerous.

E. T. Mobberly: "The Northeast Mississippi Ministers' Conference has been meeting regularly every January for several years. To some of us it has proved exceedingly pleasant and very helpful. The plan has been to take up some book of the New Testament and devote most of the time to its exposition. In addition to this, missions and other practical subjects have come in for their part on the program. This year the conference will meet with the Pontotoc church the last week in January. It is needless to say that we shall receive a hearty welcome by Brother Cooper and the good folks in that church. A good program has already been arranged, and will shortly appear in print. The book this year will be Hebrews, which ought to be very helpful. It is hoped that the pastors in this part of the State will attend. We will also have many visitors to see us. The conference begins January 28."

Rev. J. R. Johnston, Gloster: "I have been so busy this summer and fall making Baptist history that I have not taken time to write. I began protracted meeting work with Pastor Gates the first Sunday in July and have assisted Brethren Gates, Paden, McGehee, Young, Batton, and Salmon, besides my own meetings, doing the preaching in these except at Gloster, where we had Brother T. J. Barksdale. I had my son, Sidney, with me to lead the singing. We had large gatherings in most of them. I was delighted to assist in the meeting at Cato in Rankin county. I was baptized into the fellowship of this church, and was their pastor for twenty years. Most of the 'old guards' have gone, but many of their children are there and the old church is still strong for which I thank God and take courage. Dr. I. W. Read, of the Galilee church, has gone to Leland, and Brother R. M. Boone has succeeded him. I did hate to see Dr. Read go, but as he did go, I am glad to welcome my college mate of thirty years ago to join us in the work."

Directors of a great distilling corporation in New York were unable to declare a dividend at a recent meeting. That sounds like improvement. For some time the dividend has been only two per cent per annum.

We shall watch with interest the experiment of the Arkansas Baptists in owning and publishing their paper. This is an enterprise that most of our State conventions are willing for the other man to run at his own risk.

It took seven days to try a man last week for selling whiskey in Vicksburg, but the jury seemed to be ready for business, for they pronounced him guilty in fifteen minutes. Judge Moulter says a fine is not sufficient and will send the liquor vendor to jail. The work is still going on in Vicksburg and a hearty sentiment is growing in all our big towns over the State.

Miss Mildred Stewart, Seminary: "I have been wondering how the orphans spent Thanksgiving Day! I wish I could have shared my nice dinner of turkey and plum pudding with them. I hope they have gotten their own little Sunbeam band ere this. Tell them we hope they will get as much good out of it as we have."

Many people have been kept out of the kingdom by having a fixed idea as to how he was to get in, so that he couldn't or wouldn't listen to the truth when it was told him. The man whom Jesus healed at the pool of Bethesda had lain there a great many days because he had the idea that he had to be put in by some one when an angel stirred the water. Many a person has had his mind made up as to how he was to be saved, derived possibly from some other's experience or by his own desire as to how it should be, until he couldn't hear what the Lord said. To be obsessed in this way is a block to knowing the will of God.

### Endowment Notes.

By W. A. McComb, Financial Sec'y.

Christians must set the example in giving a Christian education.

Mississippi College is easily the largest single Baptist asset in Mississippi.

Mississippi College has done the greatest work with her limited equipment of any school in the South.

In order for the Christian college to compete with the State college she must have endowment.

Every Baptist in Mississippi ought to plan now to make an annual offering to Mississippi College for the next five years, just as he does to missions.

The Mississippi Woman's College at Hattiesburg did the noble thing in subscribing \$1,000 to the endowment. Our baby sister is worthy of a large place in our sympathies and affections.

The Education Society, of New York, offers to give, for the next five years, \$20,000 a year to Mississippi College on condition that the Baptists of Mississippi will raise \$40,000 a year for the same purpose.

He who contributes to Christian education contributes to every farm of missions. The finished product of the Christian college is a Christian gentleman, trained in body, mind and soul for service in church, State and home.

The financial secretary is endeavoring to get a list of one hundred who will give a thousand or more dollars to Mississippi College, to be paid in cash or in five equal annual installments. He has nine names already on his list who aggregate a total sum of \$10,700. How many friends of Christian education will write him at Clinton, Miss., and tell him to add their names to this list?

## Hood's Sarsaparilla

Cures all humors, catarrh and rheumatism, relieves that tired feeling, restores the appetite, cures paleness, nervousness, builds up the whole system. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

### Six Decades of Church Building.

By Charles H. Richards, D. D.

More than half a century ago the churches in America waked up to the discovery that their home missionary work was badly crippled because of the lack of help in church building. Scores of young and struggling churches in frontier settlements were perishing because they could not by themselves erect their houses of worship. Home missionary funds were wasted in planting churches only to see them die.

In a new country the devil gets to work bright and early. He rides into the new town on the cow-catcher of the engine, and sets up the saloon, the gambling den, and the house of death, while it is yet a tent-town. The spider spins his web in advance to catch the unwary victims as they come along. When the better element rallies to counteract these forces of evil the people have a hard task. They are paying for their homes, buying machinery for the farms, or equipment for their business, and they have too little cash to put into a church. When they have done their utmost they still lack some hundreds of dollars to complete the building. They need a helping hand. Because for several decades there was no organized effort to meet this need, no helping hand outstretched, the fledgling churches, like new-born babes thrown out on the unsheltered prairie, died of exposure, starvation and lack of care.

At last the cry of distress from the frontier aroused the churches. They determined to make systematic and continuous effort to "rescue the perishing." Beginning about 1850 the several denominations organized special boards, societies or departments for the express purpose of giving aid to churches in the building crisis so that they could complete their houses of worship. The salutary effect of this work was immediate. The infant mortality among the new-born churches was stopped. The rescued bantling, placed upon its feet, had a chance to grow. It grew sometimes beyond all expectations. In many a case, a church which in its hour of struggle received a grant of \$500, has developed into a strong and successful church and has returned to the treasury from which it was aided ten times as much as it received. The plain little meeting-house, secured by such an initial grant, has often been outgrown three or four times, until at last it has been replaced by a cathedral-like structure costing fifty times as much as the building which cradled the church in its infancy. Many of the great churches

in the middle west and on the Pacific coast, potent factors in the moral and spiritual life of those sections, have reached the zenith of their power because of the fostering care given by these church building agencies in the early years.

These church building agencies are the close allies of the home missionary societies. They were born of home missionary need. They supplement and make permanent the work of the Home Missionary society. They prevent the waste of its money, and ensure the life of the little church it has planted. Each of these great branches of Christian service is essential to the other. Without the church building agency the home missionary effort is crippled and futile; without the Home Missionary Society the church building agency would have no reason to exist. They work together in the great effort to Christianize America. They are the two eyes which together get a clear vision of the common task; two hands which together swing the sword of the spirit in the battle for righteousness; two feet which together march forward toward victory for Christian ideals; auricle and ventricle of the great heart of church extension, which pulses the life-blood of the gospel into every part of our nation.

That the collaboration of these two agencies is necessary in evangelizing our country is shown by the

### WORTH A TRIAL

If you were kept awake at nights from some tormenting skin disease; if you were suffering agonies from some lacerated, festering, wound, with the chances of losing a limb from blood poison, would a preparation with a record of relieving and curing thousands of similar cases be worth a trial? For 92 years (nearly a century) Gray's Ointment has been used with most pleasing results in treatment of ulcers, boils, carbuncles, burns, bruises, old sores, poisonous bites, tumors and other skin troubles. It is absolutely reliable and can be implicitly depended upon to give quick relief in the most aggravated cases. Write Dr. W. F. Gray & Co., 809 Gray Building, Nashville, Tenn., for a free sample sent postpaid, or get a 50c box from your druggist or by mail from the manufacturer.

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Cancer—Free Treatise. The Leach Sanatorium, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. Write for it today, mentioning this paper.



testimony of home missionary superintendents and general missionaries in all parts of the country. These captains of the host on the "far-flung battle line" are engaged in a work often full of perplexity and difficulty and are handling it with a courage and skill deserving of great praise. When asked how they regard the church building agency as related to their work, they reply: "It is an indispensable ally," "absolutely essential for the success of our work," "we could not win without

its assistance." "It has saved many of the churches which in a hard struggle would have been doomed to failure without it," "It has often turned defeat into victory," "It has brought rescue to the churches and joy to our home missionary workers," "It is the right arm of home missionary effort."

Christian optimism seems to be abundantly justified when we see that the growth of the churches constantly outruns the growth of popu-

(Continued on Page 16)

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### A Christmas Poem.

The Yuletide spirit is upon us  
With its throbbing, thrilling touch.  
And the voice within cries loudly,  
Search your hearts; give much, give much!

Not alone of gold and silver,  
Or of costly jewels rare.  
But the gifts of love and good will  
Let us scatter everywhere.

If in our youth, 'till the morning,  
We trod low the flowers sweet;  
Now, 'till the time we went forth gleaming  
Treasures, for the time is fleet.

Soon life's evening, warm and golden,  
Comes to each and every one  
And December's memories olden  
Soothe and cheer life's setting sun.

Then let us heed the voice within,  
Knowing 'tis the Master's touch—  
Loosening up our tightened heart-strings,  
Bidding us give much, give much!

—Mal Bailey Tull.

### From the Secretary's Office.

It was the pleasure as well as the privilege of your secretary to meet with the Y. W. A. of the Baptist Woman's College, Hattiesburg last Tuesday evening. As it was their last meeting before the holidays, the program was devoted to the Christmas offering. From start to finish it was replete with interest and information and the earnestness expressed by all proved how much their hearts were in the work.

The Y. W. A. is under the leadership of that incomparable leader of girls—Mrs. S. Bell Johnson. The president is Miss Lucile Moody, who bids fair to equal her leader in the work in coming years. There were ninety bright young women present and though it was in the midst of examinations they gave the hour to the work with gladness. "This is our usual weekly attendance," remarked the leader, as we left the church. Ninety young women in the band, gathered together weekly to learn to labor for His Kingdom! Thanks be unto Him for such an influence and such an institution! When the envelopes were distributed not only each girl, but each member of the faculty took one and nearly all were returned to the leader with the contribution before breakfast next morning. Watch this column and see what the Christmas offering from the Woman's College Y. W. A. is!

Have you secured a calendar for the coming year? If not, send 15 cents to your corresponding secretary and get one. You cannot afford to do without it. And, by the way, it makes a lovely New Year's present.

With this last issue of the Old Year we want once more to call your attention to "Our Mission Fields." Have you subscribed for it? How many copies have you in your society?

### What Are We Teaching Our Children?

The true Catholic mother begins to teach her religion to her child as soon as it can talk; she not only teaches it to the child, but she practices what she teaches. Are we Baptist women doing as much; are we teaching our children to be missionaries; are we teaching them to support missions; are we impressing it on their hearts that one-tenth of all we have is the Lord's? If we do our duty in this matter to our children, there will be missionaries to carry the glad tidings and money in the Lord's treasury to support them.

### Gratitude.

Vamoosa, Okla., Nov. 26, 1912.  
To Women's Mission Societies of Co-plah Association:

Dear Sisters:—We have just received the box of clothing, etc. I can never tell you how grateful we are to those who assisted in sending these nice things. We first knelt around the box and lifted our hearts to God in humble gratitude for giving you the ability and the will to supply the needs of one of the least of His servants. We then opened the box and found everything to fit nicely. The children were delighted with toys. I am sure that the God whom we delight to serve will greatly bless every giver.

All of the things were better than we deserved, and many of them were more costly than were necessary for a poor missionary and his family does not need very fine clothing, but something to keep them warm and comfortable. We shall try to use these things for the glory of our God and the good of our fellowman. God is wonderfully blessing our work here in Oklahoma. You can hardly realize the good that is being accomplished through the missionaries of our Home Mission Board in this needy field. May God greatly bless and prosper you in all your

efforts to honor Him, and may He guide you into all truth, and protect you in all things, is the prayer of your unworthy servant.

Yours, affectionately and fraternally,  
J. C. Jones and Family.

### THE SOUTH LEADS THE NATION.

Has it ever occurred to you in how many different fields of human activity the South has led the nation and the world? A Southern physician discovered anaesthesia and gave the world painless surgery. A Southern surgeon revolutionized surgical procedure and won for himself the name of "The Father of Gynecology." A Southern man invented the harvesting machine. A Southern General and Statesman was "The Father of His Country" and still another "The Father of Democracy." Southern theologians, orators, jurists, statesmen, generals, scientists, authors, artists and inventors have time and again led the world to greater achievements in their respective fields.

And in the field of instrumental music it is a Southern Piano House that is responsible for the perfecting of the peerless Ludden & Bates Piano, said to possess the sweetest and purest musical tone of any instrument ever built. It is this superb piano that we have secured for members of The Record Piano Club. Five beautiful styles, including the Baby Grand, three Cabinet Grand Uprights and a Self-Player Piano are

### Tithing.

By Mrs. M. R. Bush.

"What shall I render unto the Lord for all His benefits toward me?"

What opportunities, blessings, privileges are offered us through the giving!

How much do we, as Christians, owe? God says, one-tenth the tithe. He surely should know.

Notice, too, the tithe is a debt, not a gift. We give only after having tithed our income and turned into the Lord's treasury, then the freewill offering may be considered a gift to the Lord's work.

The most barbarous nations—the heathens, the Greeks, Romans, Arabians, Persians, Carthaginians, and Athenians, were all very exact in offering tithes to their gods.

In the light of these facts it cannot be concluded that the tithe originated with the Jews. It was a venerable custom among the Greeks 1,500 years B. C., and among the Romans 1,200 years B. C.

In this there is another question involved, the question of ownership. Did you ever stop to think that all of your supposed possessions were only a loan from the Lord? We are only stewards. All our earthly possessions, our children, even we ourselves belong to God. Yet, how generous. He only claims one-tenth, leaving all the rest for us.

When we plant, cultivate and harvest corn, cotton, potatoes, oats, and other produce, we claim the right of ownership because of having made them. Listen, in the beginning, God created the heavens and the earth, the beasts of the fields, the birds of the air. Also man, and his companion, woman, was made by Him. Is there any to dispute His ownership? Has God ever conveyed away His ownership?

In Abraham's day He was claimed possessor of heaven and earth, more than two thousand years after He finished making it and after its

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The Baptist Record, Jackson, Miss.

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Write today for interesting book on tree preservation and arrange for a free examination.

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occupancy by multitudes of nations He still declares Himself possessor. Some hundreds of years later He says: "The earth is the Lord's, and the fullness thereof, the world and they that dwell therein." "Every beast of the field is mine, and the cattle upon a thousand hills." Observe, it is not was mine, but is now mine and continues to be mine.

God also exercises His right of ownership. Examine the Bible. You find there where He takes from one and gives to another, as in the parable of the talents. Not only did He do so in those days, but He does so now. The tithe is a debt we owe Him and He will trust us for a time to pay the debt. If we do not we rob or steal from God that which is His and appropriate to our own use. God permits it for a time to test us as stewards, but as there is a God and a heaven He will hold each and everyone of us accountable, for He certainly resents the non-payment of His tribute. In the Old Testament He punished Israel repeatedly for this neglect and postponement; in the end He charged the whole nation with having robbed Him, and because of this He sent a great army of caterpillars and canker worms to eat up their substance; He scorched and blasted their crops. Does it not seem that robbing is being committed now? Think of the seasons, the drouth, the worms, the boll weevil, of the fields of cotton laid waste. Does it not seem that God is punishing us as He did those in olden times? God will have what is His. If we will not pay our debt, He will take it, and sometimes in the taking comes great sorrow to us.

Under grace we are expected to be fully as liberal as under the law. The poor widow gave "all her living;" Zachaeus, when converted, gave half his goods. Barnabas sold his land in Cyprus and gave the proceeds.

If we as Christians would keep books and deal honestly with God in paying our just debt, the tenth, we could enlarge along all lines, both in the foreign field and the homeland, and our boards would not be in debt. Let us awake. God is the recognized owner of all things in the New Testament, as well as the Old. The requirement to give is the same, the same needy objects exist. Why, suppose that in the New Testament God's displeasure is contrary, it is so much more decided as to be terrible. The matter is now left with you as given, but the reward of the giver is greater and the punishment of the non-giver is greater than was ever dealt out under the old dispensation. The worst in those days was caterpillars and canker worms, and blasting, and mildew. The new indignation is worse than all the old ones. What is being shut out of Canaan compared with being shut out of heaven? What an army of caterpillars compared with the wrath of God!

I have only dealt with the financial side. Yet that is not all. We are to tithe. The tenth of our time is God's, also, to attend His service, to go on errands of mercy, to visit the sick and needy, those in trouble; to speak a word to the sinner and help the backslider. How

many of us fail in our duty of a tenth of our time!

**WHY GIVE?**  
1st. To prove the sincerity of our lives.  
2nd. Because giving is as much a duty and means of grace as prayer and Bible study.

3rd. Because it draws one out of self—gives one interest in others and removes selfishness from us.

### HOW GIVE?

1st. Individually—everyone for himself—for another can no more give for you than they can go to heaven for you.

2nd. Lovingly—because the unspeakable gift to us was prompted by love.

3rd. Systematically—God's work should move steadily on, not subject to impulses.

4th. Proportionately—Harmonizing the Old Testament freewill offering "according to the blessing of the Lord thy God," with the injunction in the New Testament to give as the Lord has prospered you.

5th. Give cheerfully—"For the Lord loveth a cheerful giver."

Let's look at the results of Christian giving.

It honors God and is as acceptable to God as the prayer of the heart, the praise of the lips, the bowing of the knees, the observance of ordinances, or personal service. It blesses the giver. It fosters self-control, self-respect and all manly and moral virtues. It nourishes faith, hope, charity and all the Christian graces, and puts out at compound interest a fund which secures a treasure in heaven.

It blesses the world. Our offerings, not considered like those of Israel, become wings on which the Gospel is borne to the uttermost parts of the earth. They publish Bibles, send preachers, build houses of worship, establish schools, and scatter in every way the seed of the Kingdom.

### HOW GIVE?

Give from a pure motive—give honestly. Give with discrimination. Give systematically. And give frequently.

### WHEN GIVE?

While you live God holds you responsible for the use of what you have while you have it. Immediately! Life is uncertain. Give in your youth, in your poverty, and amid your discouragements, while you are making your fortune. Let the first fruits of your increase be devoted to God, and remember that no matter what your possessions, when God calls you to come over the death stream into the home beyond you cannot with all you possess, purchase one moment longer of life nor carry one penny with you into the great beyond only what you invest in God's cause here to relieve suffering humanity and spreading His glorious Gospel to those who have it not is all you carry with you. Let us all awake and deal honestly with God and our churches will be out of debt and our boards come to the close of their year's work ready to meet all indebtedness.

T. B. Doxey's Steam and Dry Cleaning is hard to beat. Give him a trial at Jackson, Miss.

### CHEAP PIANOS CAUSE NEURASTHENIA

An eminent nerve specialist is authority for the statement that pianos of a "tin-panny" tone are responsible for many cases of neurasthenia, or nervous prostration. If you have ever lived next door to such an instrument you will doubtless agree with the doctor.

In selecting a piano it is well to remember that instruments which are ordinarily sold at two hundred to two hundred and twenty-five dollars, almost invariably develop a metallic tone within one to five years. Such instruments soon become a nuisance to the neighborhood and fall into disuse. They are the most expensive pianos you can possibly buy.

It is here that The Record Piano Club comes to the rescue of the man with a limited purse, for, by uniting our buyers, instead of each one purchasing from a different factory, we are able to secure the wholesale instead of the retail price, and thus obtain instruments of standard quality for a price such as we are ordinarily asked to pay for an inferior product. Every reader is cordially invited to write for the Club's beautifully illustrated catalog which gives full information. Address Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

### To the Ministry in Mississippi.

Dear Brethren—  
(1) If any of the ministers are not receiving "American Issue," it is because your name was overlooked in copying names from the minutes. Please, notify this office if you do not receive it.

(2) Please get in touch with some two or three or more good citizens on the first Monday in January; go in a body before your county board of supervisors and ask them to make an order appropriating one-third of the fines from liquor convictions (or as much as one-third as may be necessary) to defray the expenses of catching and convicting. Get them to make the order right THEN and THERE, and take the vote while you are present. Then when persons in your county know for detective service, they know where the expense money is coming from to pay for it. This makes the criminal blind tiger pay for his own conviction and makes one follow pay to catch the other fellow.

Please notify this office of the result of your visit to the supervisors. When Mr. J. C. Cayet and I asked the Hinds county board to make this standing order, it was the beginning of the Jackson clean up. It is really a revenue measure, as they ought to see, unless the supervisors are themselves whiskey sympathizers.

Yours for a truly "dry" State,  
G. W. Kiehnberger,  
State Supt. Anti-Saloon League.

### TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GUY'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

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The Baptist Record, Jackson, Miss.



# SUNDAY SCHOOL LESSON

By MISS M. M. LACKEY

## AN UNFINISHED STORY.

Lesson 1. January 5.  
Genesis 1:1-31.

### The Creation.

For our lesson this year we turn back in the Bible to the beginning of beginnings. In taking up the work in Genesis it is well for us to question the value to us of Old Testament study. We will find that the Old Testament is the real background of the New. Jesus often quoted from the Old, and it is said that Dr. Campbell Morgan, upon close examination, discovered that were all the chapters in the New Testament that referred to the Old cut out, there would be less than twenty left. No intelligent person can afford to be ignorant of the Old Testament. Let us as we turn back to the beginning of this Unfinished Story, resolve this New Year that we will give more time and thought to the work planned for us than ever before.

We begin with Genesis—the Book of Beginnings. When the beginning was, we do not know, nor are we told. And if we had been told, we doubtless would not have understood. We do not know that the earth is old. Geologists declare it at least 622,000,000 years old! For the period before the call of Abraham no dates can be given.

What is the first verse in the Bible?

What is meant by the beginning? What was the first condition of the earth?

What are the first recorded words that were spoken by God?

What caused this first light? What did God think of it?

What names were first given by God?

What was the firmament? Explain verse seven.

What did God make the third day?

What did God make the fourth day?

How was the light before the sun?

What was created the fifth day?

What was created the sixth day? In whose image did He create man?

What did God think of His creation?

SEEK FURTHER ANSWERS. What was before the beginning? Give some reason why God is over all.

How do you know that creation is progressive?

Does it make any difference whether the days referred to were 24 hours or 6,000 years long?

How is this lesson a world-wide

missionary lesson?

Is God in the beginning of everything you plan to do? Give the Golden Text.

### GOOD BOOKS.

Approved by the Home Mission Board for the Reading of All Who Are Interested in the Saving of America.

The books in this list will be sent postpaid at the list price and five cents postage.

The Home Mission Task—Masters	1.00
The Mission of Our Nation—Love	1.00
Missions Striking Home—McAfee	.50
World Missions from the Home Base—McAfee	.75

### IMMIGRATION.

The Incoming Millions—Grose	.50
Allens or Americans—Grose	.50
Some Immigrant Neighbors—Henley. (For children.)	.40

### NEGRO.

Negro Life in the South—Weatherford	.50
The Basis of Ascendancy—Murphy	1.50
The White Man's Burden—Riley	1.25

### THE CITY.

The Challenge of the City—Strong	.50
The Redemption of the City—Sears	.50

### THE SOUTHWEST.

The Frontier—Platt	.50
Mormonism, the Islam of America—Kenedy	.50

### THE COUNTRY CHURCH.

The Country Church and the Rural Problem—Butterfield	1.00
The Church of the Open Country—Wilson	.50
Rural Christendom—Roads	.90
The Day of the Country Church—Ashenhurst	1.00
The Church in the Country Town—Bemis	.15

### SOCIAL SERVICE.

The Social Gospel—Matthews	.50
Christianity and the Social Crisis—Rauschenbusch	.50

These books are offered for sale by The Baptist Record, Jackson, Miss.

**More Profit Sure**  
When stock is healthy, vigorous, possessing perfect digestion. **PRATT'S ANIMAL REGULATOR** will surely and quickly put your stock in perfect condition. 35c. 50c. 61c. 25-lb. Pail, \$3.50. "Your money back if it fails." Get Pratt's Food-sharing Booklets. 1913 Almanac FREE. **PRATT FOOD CO., Phila., Chicago**

## The First Christmas Tree.

The conflict of Christianity with heathenism produced no more dramatic incidents than those which have come down to us, half-history and half-myth, out of the forests and snows of northern Europe, where the cross confronted and prevailed against the hammer of Thor. Often the crisis came at Christmas, which happened to correspond with the Yuletide festival, at the time of the winter solstice.

Longfellow has used one of these stories in "King Olaf's Christmas." Another, in which real religious fervor and moral heroism play a part, is the story of the first Christmas tree. Tradition has embellished it, but there is historical basis for the story.

There stands at Altenbergen, in northern Germany, a statue erected in 1811 in honor of Saint Boniface; and the place of the statue is said to be the site of the first Christian church in north Germany.

Boniface, who must not be confused with any of the nine popes who bore the name, was a Briton by birth, and his name was Wynfrith. Declining high ecclesiastical honor, he chose to be a missionary to the rude tribes of the German forests. Of these tribes Tacitus tells us; and we know that they were implacable in war and bloody in their worship, but that among their virtues was a marked purity of private life and love of home.

Each year these people sacrificed to their gods. One of their holiest shrines was a great oak at Gelsmar. There they gathered at midnight at the winter solstice, and offered a fair lad as a sacrifice to call back the retreating sun.

Thus they were assembled at the Yuletide in the year 724. As the midnight approached, an old priest raised the hammer to strike down the child, when Boniface interposed a strong arm and an eager word. He told them of a Child Who was born seven hundred years before, and how He showed to men that they need offer no more bloody sacrifices. He told them of the love of God and the beauty of His service. The stern men heard and believed. Urged by the heroic missionary, they hewed down the dark thunder-oak, the scene of so many sacrifices.

The legend says that when the tree fell, it left a young fir growing between the shattered branches, and unbroken by their fall. Boniface told them to take that tree to their banqueting hall; to serve God with joy and feasting; and to take for their Yule tree this one, with roots unstained with blood, and with evergreen foliage for a symbol of immortality.

At first, of course, the Christmas festivities were little less rude than the old-time heathen revels; but bloody sacrifice was at an end, and the new religion brought light and hope, as the slow returning sun

brings with it from the south the distant but certain glory of the spring.

If part of the story is myth, it is not all myth; and it is surely a beautiful way of explaining one of the most beautiful of Christmas customs.—Youth's Companion.

## THE SWEETEST SINGER IN THE WORLD

Who is it? The mocking bird, of course. The sunshine of Dixie scintillates in its liquid notes. The sweet singer of the Southland, famous the world around, knows no competitor in the softness, purity and melody of its musical notes.

And what the sunshine of the South has accomplished in softening and sweetening the tones of the mocking bird has its parallel in the field of instrumental music, for it was a Southern piano house that is responsible for perfecting the superb Ludden & Bates Piano, claimed by critics to possess the sweetest tone of any piano that has yet been built. Professional musicians pronounce its notes absolutely free from the "metallic" quality which piano builders have found so much difficulty in avoiding.

It is this "Mocking Bird of the Piano World," the peerless Ludden & Bates Piano, which is eliciting so much praise from the members of The Record Piano Club. A beautifully illustrated catalog describing the five different styles, will be sent free on request to any reader. Address Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

Rev. R. A. Eddleman, Georgetown: "It was a great day with us at Kokomo, when on the last second Sunday of November we gave our magnificent church house to the Lord. We had with us visiting brethren, Brother W. E. Farr on Saturday night in the ordination of Brethren Morris and Holmes as deacons. On Sunday, Brethren Rowe and Sibley came. It was a real treat to have Dr. Rowe deliver the dedicatory sermon. He seemed to have been at his best, as he held our minds captive for over an hour. He gave us the Gospel in simple and forceful terms.

"At the close the dedicatory prayer was offered and a collection for State Missions of \$30.11 was taken. "I accepted the work here in June. The brethren had already made good headway in the work. They had \$300 in the bank and the deeds to three lots. With this splendid beginning, led by the former pastor, Rev. L. I. Thompson, of Oakvale, we found the people eager and ready to complete the church, which has resulted in the erection of a \$2,000 building. Unto Him be the praise and the honor."

### FOR SALE.

Florida land; suited for both fruit, and vegetables. Below the freezing line, near the growing town of Palmetto, and within one-half mile of shipping point; both rail and water. The best grape fruit section in Florida; improved and unimproved. Address, Box 302, Palmetto, Fla.

## DEATHS

Rev. W. B. Hall, D. D.

By Howard L. Weeks.

One of our best ministers has passed away.

Crushing indeed was the message sent out from his late home in Greenville, Miss., Saturday afternoon, December 14th, that his gentle spirit had returned unto the God who gave it.

There had been no protracted illness; with suffering well concealed, as was his want in times of illness, he had gone about the duties of his pastorate. Heart trouble had become pronounced in the last few months, however, and when the burdens of a revival meeting, in which he had been assisted by his cherished friend, Dr. Lunsford, had been borne through to the end, his tired heart could endure the strain no longer and soon thereafter it ceased to beat forever.

The noble church at Greenville seemed overwhelmed with grief at the loss of their beloved leader. Every sympathetic ministrations and courtesy that human aid could render the stricken family came as a spontaneous expression of the church's love and devotion.

Rarely has it been any minister's happy lot to be so sincerely loved by all his people as was Dr. Hall by his Greenville church.

By the melancholy light of the setting sun the sad Sabbath that followed, we tenderly bore his remains to the beautiful church that had, in a sense, enshrined his toil. The whole town seemed to desire to express its grief and sympathy. The ministers of all the churches participated in the simple service. The writer of this sketch delivered an address, after which the remains were taken to the beautiful cemetery at Latonia, Ky.

William Benjamin Hall was born near Martin, Tenn., about forty-one years ago. He grew to manhood on the farm. When the young life, which had early surrendered to the Lord, was impressed of God that He should preach, He entered Clinton College, Ky., from which institution he was graduated. Soon after his graduation from college he entered the Seminary at Louisville, where he spent three years in earnest study. Immediately after leaving the Seminary he was called to the First church of Carthage, Ill. Soon after assuming the pastorate of the Carthage church he was married to Miss Grace Johnston, of Latonia, Ky. On retiring from the pastorate at Carthage, Ill., he was called to the First church of Dayton, Ky. About a year and a half ago he was called from a successful pastorate in Brownsville, Tenn., to the First church of Greenville, Miss.

In the passing of this noble soul a princely, consecrated and effective leader has been taken away. Brother Hall's was a singularly unselfish, conscientious and earnest disposition. Those who approached closest to him found a character possessed of

many qualities of beauty and attractiveness.

Unselfish love and devotion, together with an almost womanly tenderness characterized his friendships.

A stainless purity and a sympathetic tireless solicitude for others were the salient features of his pastoral relations.

A spiritual power and a heart-searching earnestness, together with a holy passion for the Word of God were the distinguishing marks of his preaching. He had developed into a preacher of unusual eloquence, power and effectiveness.

Some three years ago his alma mater conferred on him the degree of doctor of divinity. With modest dignity this distinction was worthily borne.

This inscrutable providence of God's which bereaves us immeasurably, must some day, be resolved in the light of purposes supernatural.

In these hours of loneliness, when the chill of sorrow reaches our hearts, we faintly would remember that

"These sorrows do not from the ground arise  
But oftimes celestial benedictions  
Assume this dark disguise."

To his life companion who so bravely bears this crushing sorrow, sustained as she is, by an unflinching faith in the God of all love and wisdom, our hearts go out in tenderest sympathy. To the four little ones, bereaved indeed, but rich in the heritage of the memory of a noble godly father, our sincere love is extended.

Vicksburg, Miss.

## Chattanooga Convention.—Appeal to Pastors.

Will not every pastor who sees this notice announce the Chattanooga Convention to his congregation on some Sunday during January? For those churches which have services every Sunday, let us make January 5th Laymen's Convention Sunday; for those that have preaching on only one Sunday a month, let us consider January, Laymen's Convention month. On this occasion the pastor might emphasize the importance of this meeting, calling attention to some of the most vital features of the program, which will be announced before January. Speak of the expense; good entertainment may be secured for as low as one dollar per day and the railroad rate is about half price.

It will be an opportunity to see and meet hundreds of the most prominent Baptist laymen of the South—men who stand high not only in religious circles but in the ranks of business and professional life. Bankers, retail and wholesale merchants, insurance men, planters, lawyers, architects, judges, doctors, manufacturers, dentists, governors, railroad men, teachers, and others are planning to attend.

The men assigned to the leading topics are specialists, and are making careful preparation, and their deliberations will, therefore, come with authority.

Considerable time will be devoted to conference work when any member, layman or preacher, may feel

## CUTTING DOWN THE COST OF PIANOS

Have you ever stopped to ask yourself the question why pianos which sell for five cents apiece cost only forty cents a dozen? Or why apples sell so much cheaper by the bushel than by the nickel's worth?

It is the same way with pianos and everything else you buy. If you were to purchase one hundred pianos (eight car loads) you would expect to get a much lower price than if you purchased only one. That is why The Record Piano Club, composed of one hundred piano buyers, who club their orders into one big order, is able to save its members at least one dollar out of three and still provide pianos of much better quality.

You are cordially invited to write for your copy of the Club's beautifully illustrated catalogue which fully explains every feature of this unusual piano opportunity and pictures and describes each of the five different styles of pianos offered. Address Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

free to speak briefly or ask for information.

Many pastors have spoken to me of their deep anxiety to secure the attendance of their representative men; it should signify much in the enlistment of these men in all the enterprises of their home churches.

J. T. Henderson, Gen. Sec.

## THIS HOME-MADE COUGH SYRUP WILL SURPRISE YOU

Stops Even Whooping Cough Quickly. A Family Supply at Small Cost.

Here is a home-made remedy that takes hold of a cough instantly, and will usually cure the most stubborn case in 24 hours. This recipe makes a pint—enough for a whole family. You couldn't buy as much or as good ready-made cough syrup for \$2.50.

Mix one pint of granulated sugar with 1-2 pint of warm water, and stir 2 minutes. Put 2 1-2 ounces of Pinex (fifty cents' worth) in a pint bottle, and add the Sugar Syrup. This keeps perfectly and has a pleasant taste—children like it. Braces up the appetite, and is slightly laxative, which helps end a cough.

You probably know the medical value of pine in treating asthma, bronchitis and other throat troubles, sore lungs, etc. There is nothing better. Pinex is the most valuable concentrated compound of Norway white pine extract, rich in gualacol and all the natural healing pine elements. Other preparations will not work in this formula.

The prompt results from this inexpensive remedy have made friends for it in thousands of homes in the United States and Canada, which explains why the plan has been imitated often, but never successfully.

A guaranty of absolute satisfaction or money promptly refunded goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.



Make \$75 to \$200 Monthly

NO EXPERIENCE NECESSARY  
That's what a position with McGowan's is worth to you. Best reliable home and best profits. We have openings open now for the right man who is ambitious to have a business of his own. He must be a man who is willing to work for his own success. We are looking for men who are willing to work for their own success. For full particulars write to McGowan & Co., Chicago, Ill. Return this paper.

## CATARRH TRUTH

You Can Plainly See the Truth This Picture Tells.

This picture shows the mucous membrane tract of the nose, throat, and air passages. This is where catarrh comes from and where it spreads. The small black spot No. 1, shows where bacteria, germs, poisons, etc., enter the system. The small black spot No. 2, shows where bacteria, germs, poisons, etc., enter the system. The small black spot No. 3, shows where bacteria, germs, poisons, etc., enter the system. The small black spot No. 4, shows where bacteria, germs, poisons, etc., enter the system. The small black spot No. 5, shows where bacteria, germs, poisons, etc., enter the system. The small black spot No. 6, shows where bacteria, germs, poisons, etc., enter the system. The small black spot No. 7, shows where bacteria, germs, poisons, etc., enter the system. The small black spot No. 8, shows where bacteria, germs, poisons, etc., enter the system. The small black spot No. 9, shows where bacteria, germs, poisons, etc., enter the system. 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## NEWS IN THE CIRCLE MARTIN BALL

Rev. L. F. Paulk has been called from Fentress to Centerville, Va. He preaches at Centerville in the morning only and will supply country churches in the afternoon.

Missionary W. W. Lawton and family are now in the States, after nine years' successful work in China. We are glad that they can have a well-earned furlough in the home land.

Editor W. B. Clifton, of the Baptist Builder, is engaged in a newspaper discussion with Rev. A. U. Nunnery. The subject for discussion is "Can the Regenerate Soul Sin?"

Rev. J. E. McJunkin has resigned the pastorate of the First church, Wilburton, Okla. His future plans have not yet been made known. The work at Wilburton is said to be one of the best fields in Oklahoma.

Dr. C. C. Coleman, who was recently chosen western field secretary of the Foreign Mission Board, was born at Aberdeen, Miss. His father, Col. Geo. C. Coleman, was a gallant officer in the Confederate army.

Pastor John E. Jennings has resigned the First church at Altus, to take charge of the church at Frederick, Okla. The church at Altus has over 400 members. They need a strong man as an undershepherd.

The pastors of the Louisa-Orange association in Virginia, have organized a ministers' conference, which will meet once a month. This will furnish a fine opportunity for counsel concerning matters of the Kingdom.

Rev. L. P. Little has resigned the Hillsboro church, Yancy Mills, Va., to accept a call from the church at Blackstone, Va. The Hillsboro brethren, made earnest effort to keep him, but he would not reconsider.

We welcome Dr. J. Benj. Lawrence into the newspaper circle. He was quite successful in the work in Louisiana. His editorials were strong and inspiring. He becomes editor of the Mississippi Baptist.

Evangelist J. S. Jones has received the cognomen of "kneeling evangelist." That indicates a good characteristic. He recently held a meeting with Pastor W. O. Biggs at Elm City, N. C., in which there were 35 additions.

Evangelist W. L. Head, of Fort Worth, Texas, is assisting Pastor R. H. Seabough in a series of meetings at Yukon, Okla. The outlook for an ingathering of souls is very promising. There have been several additions to date.

The church at Chandler, Okla., is now without pastor. Rev. E. R. Williams having recently resigned to engage in evangelistic work for which he is well qualified. There are some choice spirits in the membership at Chandler.

Dr. H. H. Hulton, pastor of the First church, Oklahoma City, recently preached an effective sermon in answer to "Pastor" Russell's no-hell theory. The sermon has been put in pamphlet form. It will be widely circulated and will do a vast amount of good.

Dr. J. B. Hutson has been pastor of the Pine Street church, Richmond, Va., for 40 years. He is also president of the Foreign Mission Board. He has been a member of the board 31 years and president for ten years. The Pine street church has 1,819 members.

Pastor Jas. A. Chapman had a delightful Thanksgiving service at Mars Hill, where he preaches two Sundays in the month. The sermon was preached from the text, Ps. 116: 12-14. A good offering was made to the orphanage. Brother Chapman remains with the same work another year.

The "News in the Circle" man expects to spend two weeks visiting his children and old congregation in Tennessee. The ties are very strong where a preacher labors for ten or twelve years—baptizes the converts, marries the people, and buries their dead. This department will have no place for two weeks.

Many rejoiced when the news went out that our state board had re-elected Dr. A. V. Rowe as secretary. There is no better or more efficient secretary in the Southern Baptist convention. The results of his labors prove that statement. In the face of great difficulties progress has marked his efforts.

The State Mission board of Texas has laid out the work in Texas on a \$150,000 basis. Ten general missionaries, two colporters and the Sunday school and B. Y. P. U. secretaries were appointed. Petitions for help amounting to \$200,000 were received, but of necessity were scaled down.

We know of a church in Mississippi where a small minority, claiming to be "Landmarkers," following the leadership of the pastor, marched out of the meetinghouse during the monthly conference meeting. They claim the property and say they are the church. The Missionary Baptists propose to go on in the old fashioned Bible way.

Rev. W. B. Clifton asks Editor Moore of the Baptist Flag to answer four questions: (1) Do the Scriptures expressly authorize the organization of such bodies as associations? (2) Do the Scriptures authorize church representation in such a body as an association? (3) Do the Scriptures authorize mission work to be carried on through associations or committees of any kind? (4) Is The Baptist Flag Publishing Co. a Scriptural institution? We are anxious to see Editor Moore's answer to these pointed questions.

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## The Baptist Record

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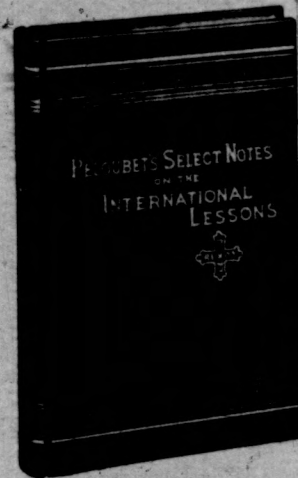
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## Hillman College For Young Ladies

will have room for four or five more young ladies after the holidays. With the new equipment and with an excellent faculty the best work in the history of the college is being done. This session eleven new pianos have been installed and the class rooms have been fitted up with tablet arm chairs. Write for information to M. P. L. Berry, Secretary, Clinton, Miss.

## The Sunday School Lessons in 1913

**B**EGINNING January fifth the Sunday School Lessons will embrace for 1913 the interesting period between the Creation to the settlement of Canaan. This period, though tense with interest is to many the most difficult part of the Bible to secure more than a superficial meaning. The stories of Adam, Eve and the serpent, of Noah and the ark, of Isaac and Rebekah are all beautiful stories, but there is more to be gotten from these narratives than the tale itself. The accounts are pregnant with meaning.



**I**N ORDER that we arrive at a clear understanding of the meaning of these accounts we need aids from authorities on the Bible. Probably no scholar in America has for a longer time given his entire time to the study and exposition of the Sunday School Lessons than Dr. F. N. Peloubet. For thirty-nine years PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS have appeared and have always been well received.

And not without reason, for the Notes are used as a basis for teaching all grades in the Sunday School. They have all that can aid the teacher in his own study and teaching, such as Broad Views of the History, making one consecutive story; Explanations of the Text; Inductive Studies; Suggestive Illustrations, and Light from many sources. It contains library references to aid the teacher in further researches from Oriental, literary and scientific sources, and a wide range of Biblical literature. Other aids are practical suggestions, suggestions to teachers, a school of practice maps, charts, pictures, analysis of the Gospel with chronology and applications to the needs of today. You cannot afford to be without PELOUBET'S NOTES this year, whether you had it last year or not. Order today for yourself or someone else. Price, \$1.00 net; \$1.10 postpaid.

THE BAPTIST RECORD  
Jackson, Miss.  
Quick Shipment Guaranteed

#### Some Jubilation.

This is the closing of my third year as the pastor of the church here and I was greatly pleased and surprised when the ladies, about 55 strong, formed a line of march at the church on Monday afternoon and descended on the pastor's home, singing a hymn, stopping on the gallery, one of the ladies began to read the following beautiful poem:

"Much beloved pastor, and dear wife, too,  
Our conduct may seem somewhat queer to you,  
So we haste to explain and put you at ease,  
For we want your approval—our aim being to please.

"We know our pastor's equal would be hard to find  
To our faults and follies he has been ever kind;  
Though often our duties we have sadly neglected,  
He has failed to chide as we might have expected.

"He may have his favorites, but he don't let us know,  
For when he is needed he is always sure to go;  
Our heartaches and burdens he is willing to share,  
And our trials take to the Father in prayer.

"The dear little wife, so staunch and true—  
She does with her might what her hands find to do;  
The rich and poor alike in her find a friend indeed who is always most kind.

"We want in a measure our gratitude to show,  
By a few little gifts which this eve we bestow;  
To fill up the larder with things that you need  
And also to help you the children to feed.

This pounding we hope in submission you'll take,  
For the packages are just the best we could make,  
Filled with substantial and some dainties, too—  
An expression of love for both of you.

"May the bond existing between people and pastor  
Have always the approval of the Heavenly Master;  
As together we travel adown life's rough way,  
May our journey end in eternal day."

Being too full for utterance, I invited the company into the house, where we had Scripture and prayer, after which the visiting ladies served refreshments, and the evening was turned into a general social affair, to the delight of all present. This church is at work in all departments—Sunday School, B. Y. P. U., Sunbeam and W. M. U. We are not making much ado about it, but moving steadily on. Who would not be proud of such a church? The chances are that we will make a move during the coming year, for

## FILE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Women's Ailments.



I am a woman.  
I know woman's sufferings.  
I have found the cure.  
I will mail, free of any charge, my home treatment with full instructions to any suffering woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your mother, or your sister. I want to help you to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we have better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White discharges, (Gonorrhea, Displacement of Uterus, Prolapse of the Uterus, Scanty or Painful Periods, Ulcers of Ovaries, Tumors or Fibroids, also pains in the head, back and bowels, bearing down feelings, nervousness, sleeping, and the spine, melancholy, desire to cry, hot flashes, weakness, kidney and bladder troubles, where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and safely. Remember, that it will cost you nothing to have the treatment a complete trial; and if you should wish to continue, it will cost you only about 25 cents a week, or less than two cents a day. It will not interfere with your work or occupation. I will send you my name and address, tell me how you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of charge, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and have to thank for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy, whether old or young. To Mothers of Daughters, I will explain a simple home treatment which actually and effectively cures Leucorrhoea, Green Discharges and Painful or Irregular Menstruation in Young Ladies. Pregnancy and health always results from it.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell you of their cures. This Home Treatment really cures all women's diseases, and makes women strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 232 - South Bend, Ind., U. S. A.

#### Report of the Sunday School of the First Baptist Church, Winona, Miss., for September, 1912.

Resident church membership	290
Home department	80
Cradle Roll	61
Active enrollment	232

Total enrolled in the Sunday School 373

Attendance first Sunday	148
Attendance second Sunday	155
Attendance third Sunday	165
Attendance fourth Sunday	112
Attendance fifth Sunday	200

Divided by Sundays 5780

Gives an average attendance of 158

#### OFFERINGS

Offering first Sunday	6.57
Offering second Sunday	18.56
Offering third Sunday	8.58
Offering fourth Sunday	7.23
Offering fifth Sunday	31.28

Total 72.22

#### SUMMARY FOR THIRD QUARTER, 1912

Active enrollment	223
Home department	80
Cradle Roll	61

Total enrolled in Sunday School 364

75 per cent of active enrollment is 167

Attendance for July	723
Attendance for August	684
Attendance for September	780

Total attendance for quarter 2,187

Divided by Sundays 132,187

Gives an average attendance of 165

#### OFFERING FOR QUARTER

Offering for month of July	34.34
Offering for month of August	31.20
Offering for month of September	72.22

Total offering for third quarter 137.76

Offering for first and second quarters 377.05

Total offering for year to September 30: 914.81

HARRY L. WATTS, Superintendent.

some much needed improvements on the church building. Pray that we may do our best.

W. A. Jordan, Pastor.

Starkville, Miss.

## CHURCH BELLS SCHOOL

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We extend to the First church of Greenville, and especially its wife and children, our sincerest sympathy in the sudden death of Dr. W. B. Hall. He had been pastor at Greenville about two years, and was much loved by everyone who knew him. The splendid sermon he preached at Jackson during the convention will linger long with all who heard it. His work as pastor and preacher was a great success.



(Continued from Page 9)

lation in our country. Critics and pessimists have been fond of prophesying a decline in the vigor and vitality of church life. Jeremiads of doubt appear from time to time with the terrifying news that Christianity is losing its hold on the people of this country. The facts are just the reverse. In spite of indifference, immorality, materialism in thought and life, and all the forces of evil which openly or indirectly have resisted our advance, the churches and the church membership have steadily gained on the population.

Nearly all our Protestant denominations are equipped with a special board, society or department for pushing this particular work of giving aid in church building. They

all follow practically the same methods. They help the churches only as the churches help themselves. They require the aided church to be incorporated so as to be a legal entity. They expect the aided church to raise two-thirds the cost, or more if possible, and give a sum not exceeding one-third. They pay only last bills, and so leave the church without debt. They require that the church shall own the land with an absolute deed, with no conditions or restrictions, which is a very positive advantage to the church. They protect to the denomi-

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nation all the money they put into an aided church so that if the church fails the money will be returned for use elsewhere. They require that the church they helped to build shall be adequately insured, and as five hundred or more churches burn down every year this is a great safeguard to the churches. All this tends to promote business efficiency in the churches which is greatly needed.

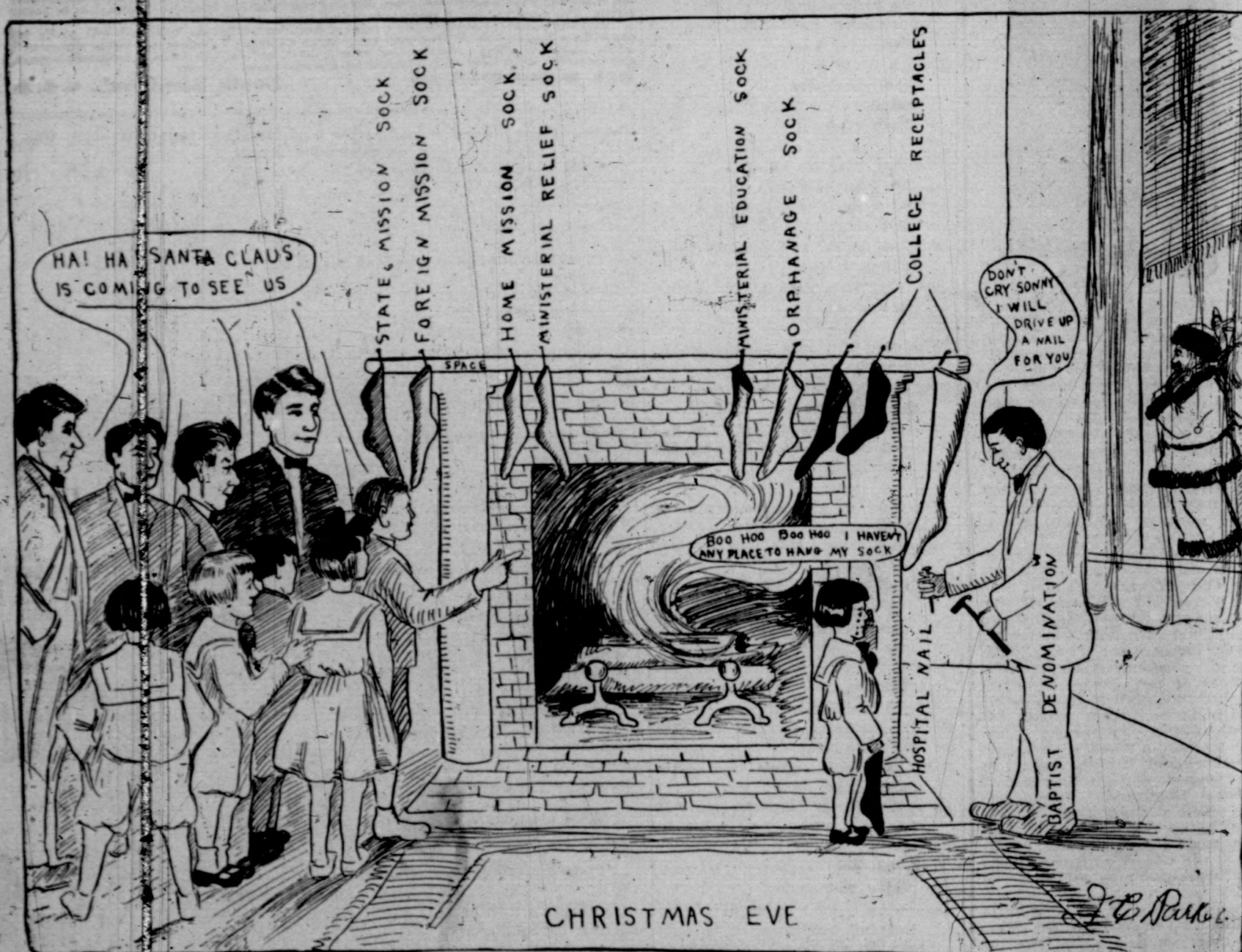
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## Mississippi Woman's College

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J. L. Johnson, Jr., President

ADDRESS

Hattiesburg, Mississippi